

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVII.

HARTFORD, FRIDAY, MAY 26, 1848.

NEW SERIES. VOL. XI. NO. 12

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE,
CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more copies.
Advertisements will be inserted at the usual rates of advertising in this city.
All communications intended for the paper should be addressed to BURR & SMITH, post paid.

American Baptist Home Missionary Society.

The public meeting on Thursday evening was attended by as many as could conveniently get into the First Baptist Church (Broome st.).

Hon. Isaac Davis took the Chair, and the exercises were opened by Dr. Cone, with reading the closing portion of the Gospel by Matthew, concerning the appearance of Christ after His resurrection and His commission to His disciples.

Rev. Mr. Harrison, of New Jersey, made a prayer, and the choir sang a chorus.

Rev. Mr. Hill read the abstract of the Annual Report, the substance of which is presented in the two following paragraphs condensed therefrom:

Financial Affairs.—By the Treasurer's Report it appears that the total amount of receipts for the year ending April 1, 1848, is \$26,136 57, of which \$20,088 73 were in direct contributions, being \$2,340 01 more than last year. The total amount disbursed for the same period is \$21,347 90, leaving in the hands of the Treasurer \$4,790 67; of which \$2,992 32 are in cash. The liabilities of the Society on the 1st of April were \$20,652 24, and its available resources, consisting of the above cash balance, the balance of a previous temporary investment in Government stocks and donations in other stocks and property of supposed value, were \$11,487 85, which shows a balance against us of \$9,264 39. To meet this balance, and especially to provide for the increasing claims of another year, the dependence of the Board is entirely upon the liberality of their friends and patrons in future contributions.

Missionary Operations.—The missionary operations of the Board have been conducted with as much vigor as their means would allow. They have been gradually extended, embracing points of great importance. The number of agents and missionaries employed during the year was 156—being 15 more than last year. The whole number of States and Territories occupied, including Canada, was 29. The missionaries have occupied steadily 558 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for 104 1-2 years. They report the baptism of 694 persons, (more than four for each agent and missionary), the organization of 35 churches and the ordination of 30 ministers. Twelve houses of worship have been completed, and 38 commenced by the churches under their care; and 4 churches, heretofore aided, require that aid no longer. Those churches have also contributed to the usual objects of Christian benevolence \$2,262 72, being \$745 more than last year; beside nearly \$14,000 for the support of the gospel among themselves, and many thousands for the building of houses of worship for their own accommodation. The receipts, labors and results of the year, compared with those of the previous one, show the following differences—\$2,340 received; 15 missionaries 53 stations supplied; 21 years of labor; 204 baptisms; 6 churches organized, and 5 ministers ordained, more than in 1846-7. The same number of churches (four) rendered able to support the gospel. But no diminutions. It has been all increase.—Since the formation of the Society, 1,294 ministers of the Gospel have been added; who have jointly performed 1,057 1-2 years of labor, baptized 16,600 persons, organized 628 churches and ordained 285 ministers.

Rev. Mr. Caldwell, of Mass., moved that the Report be printed and distributed under the direction of the Board. He proceeded to say the report tells us something about the most interesting portion of the earth—that the most interesting work that can be done in this world has been attempted for this most interesting part of the world, the Valley of the West—that it has been attempted by the most interesting people of the country, the Baptists. He thought God had marked the great Western Valley as the centre of the power and the population of the world. Had we been told that merely temporal improvements had been made in this region, it would have been interesting news to us. But we are told of an effort of spiritual and of far greater interest. There all the nations of the world are destined to amalgamate and become one; and nothing but the gospel can give this great movement a proper direction. Nations will be revolutionized, and still revolutionized, until they can get hold of the Gospel. The religious is the highest impulse of man's nature, and without true religion he can never fulfill his secular duties. To this great and fast-growing centre of the world, then, we desire to give the Gospel. He said the Baptists were the most interesting people of the country—the carrying out of their principles is shaking the thrones of the Old World. A few churches in one section of France, humble, despised, had been persecuted by royalty for assembling in bodies of more than twenty at a time to worship God—and that very right of assembling as many as chose in political matters was the cause of the overturn of the throne. The cases were identical, and the fact had made the Baptists known and respected by the Provisional Government. In Germany something similar had occurred—these Baptists had been preaching the principles which led the way to civil and religious freedom. Again, the Baptists were, or soon would be, the only people in direct opposition to Romanism. If such is to be their destiny, how important that they should give the great West a pure Gospel—and he cited from a Scotch book of the year 1723 a sort of prophecy that in the Valley of the West was to be the final battle of Christ and Antichrist. He wished the Report might be circulated widely, to wake the denomination to the importance of spreading the Gospel in the West.

The Report was then adopted, and the resolution to print passed.

ABSTRACT OF THE THIRTY-FOURTH ANNUAL REPORT, OF THE Am. Bap. Missionary Union.

RECEIPTS AND EXPENDITURES.
The receipts of the treasury for the year ending March 31, 1848, from all sources, were \$98,576 36; and the expenditures, \$94,184 53; balance in favor of the treasury, \$4,391 83; reducing the debt of the Union to \$29,295 73. Of the receipts, \$5,750 were grants from the Am. & For. Bible Society; \$1,400 from the Am. Tract Society, and \$4,000 from U. S. Government.

AGENCIES.
Agencies have been prosecuted in the various sections of the home field, amounting in the aggregate to the services of eight individuals throughout the year.

PUBLICATIONS.
The circulation of the Magazine the past year has been 4,300 copies; and of the Macedonian, including the Western edition, 21,000.

FOREIGN DEPARTMENT.
Appointments and Removals.—Four missionaries and six female assistants have joined the Assam, Maulmain, Karen, Siam and China missions; one missionary, of Maulmain Karen mission, has died; and one missionary and two female assistants of Delaware in the Shawnee mission, have been discharged. One other appointed missionary and an assistant have been released from their engagement, and two missionaries and one female assistant are now under appointment. Five returned missionaries have re-entered into their missionary labors, and two missionaries and three assistants have temporarily retired, or are on their way to this country.

MISSIONS.
The Maulmain (Burman) mission, with 3 stations (including Rangoon) 7 missionaries and 7 female assistants (exclusive of Mr. and Mrs. Osgood) Messrs. Judson, Howard, Stevens, Sulston, Ranney, Haswell, and their wives; Mr. Simons, and Miss Lillybridge; and 16 native preachers and assistants, reports 3 Burman churches and 1 English, to which 11 have been added by baptism; whole number about 200; 3 schools with 160 pupils, including boarding and theological; and 26,182 copies, or 6,566,450 pp. of Scriptures, tracts &c., printed. In the Maulmain (Karen) mission, with one station and twenty-one out-stations, are five missionaries and six female assistants, Messrs. Vinton, Binney, Mason, Harris, Moore, and their wives, and Miss Vinton; about 30 native preachers and assistants; twenty or more churches, including those of Rangoon and Bassein, with 1,800 members, including 106 baptisms reported* the past year, and two schools, one a theological school, containing 65 pupils, exclusive of schools temporarily taught. Both departments of Maulmain mission have the general aspect of prosperity. Much labor is performed in preaching, teaching, translating and printing. A revision of the Sgau Karen New Testament is in progress, with a parallel version into the Pgho Karen dialect; also the Sgau Karen Old Testament. The Pegu Karen Testament has been completed.

Mr. Mason has been transferred to this mission from Tavoy; Mr. and Mrs. Moore have been added to the Pgho Karen department; Mr. and Mrs. Vinton are temporarily absent in this country; Mr. Simons has returned to Maulmain; Mr. Ballard died in April of last year.

Tavoy mission, with two stations and thirteen or more out-stations, has four missionaries and four female assistants, Messrs. Wade, Bennett, Cross and Brayton, and

their wives, and eighteen native helpers.—The operations of the mission have necessarily been reduced by the removal of Mr. Mason, the illness of Mr. and Mrs. Wade, now on their way to this country, and the absence, for most of the year, of Mr. and Mrs. Brayton. Mr. Brayton has now returned, and will reside for a time at Tavoy. The usual religious exercises have been sustained, three schools, with eighty-four pupils, one for native preachers, have been taught, some of the churches and out-stations repeatedly visited, and thirty-seven added by baptism. The number of pp. printed was 482,159.

In Arracan mission, Burmese department, with one missionary, Mr. Ingalls, and ten native preachers and assistants, are two stations and two out-stations, with two churches, to which fifteen have been added by baptism; whole number, 55;—also, in the Karen department, with one station and five out-stations in Arracan, are two missionaries and one female assistant, Mr. Abbott, and Mr. and Mrs. Beecher, with 31 native preachers and assistants, including those in Burmah Proper. The number of Karen churches is 30, with 3,523 members as last reported. The number of additions the past year is not known, but the accounts received by Mr. Abbott are "very satisfactory." Mr. Abbott returned to Arracan in December, where he was joined by Mr. and Mrs. Beecher from Maulmain. A boarding-school of thirty pupils has been taught at Akyah, and a day school of twelve.

The Siam mission, Siamese department, has two missionaries, and three female assistants, Messrs. Jones and Chandler, and their wives, and Miss Morse, at one station; Mr. and Mrs. Jones and Miss H. H. Morse having arrived, as is supposed, in February last. The principal labor, by Mr. Chandler, has been in the foundry and printing department, or in Scripture and tract distribution.

In the Chinese department, at the same station and one out-station, are two missionaries and two female assistants, Messrs. Goddard and Jencks, and their wives, and three native assistants, with a church of twenty-three members, one baptized the last year. 78,370 pp. have been printed. Mr. and Mrs. Jencks are now at Singapore on account of Mrs. Jencks' ill health.

In the China Mission, Mr. and Mrs. Lord have joined Mr. and Mrs. Macgowan at Ningpo station, and Mr. and Mrs. Johnson more recently appointed, have been authorized to remain with Mr. Dean at Hong-Kong. Dr. Devan having returned from Hong-Kong on account of ill health, has been transferred to France. The Hong-Kong station has been greatly blessed within the year. Religious meetings have been well attended. Eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. A church was organized at Ningpo in October.

In Assam Mission are three stations, occupied by six missionaries and six female assistants, Messrs. Brown, Cutter, Bronson, Barker, Danforth, Stoddard, and their wives; two other female assistants, and two native helpers. Mrs. Brown is at present in this country; Messrs. Danforth and Stoddard and their wives have joined the mission the past year. The number of churches is three; added by baptism, twenty-one members, and three by letter; whole number of members more than fifty, with prospects of further increase. There are three or four mission schools, including Newgong Orphan Institution, and from twelve to sixteen village schools. No. of pupils, 700! The printing department has been vigorously sustained. The book of Revelation in Assamese was in press at the last dates.

The Telooogoo Mission has one station, occupied by three faithful native assistants, besides two missionaries, Messrs. Day and Van Hosen, and their wives, in this country. There are five schools with about 150 pupils, connected with the station, and one native church.

The Bassa Mission in Liberia, with one station and two out-stations, a missionary and two female assistants, Mr. and Mrs. Clarke and Mrs. Crocker, and four colored native assistants, has received three native converts to its church by baptism;—present no. 20! The number of schools, one a boarding school at Bexley, is three, with 60 or 70 pupils. Progress has been made in the preparation of a Bassa and English Dictionary, and the translation of some portions of the New Testament.—Mrs. Crocker will return to the mission by the first favorable opportunity.

In the Mission to France are 7 stations, and 10 out-stations, with 20 or more places of stated visitation; 2 missionaries and 1 female assistant, Messrs. Willard and Devan, and Mrs. Willard; and 10 native preachers and assistants. Dr. Devan joined the Mission in March. The prospects of the field are more encouraging than in past years. Already the missionaries and native preachers are in the full exercise of religious liberty. Meetings are attended by large assemblies; M. Hersigny's chapel at Genlis, closed for 11 years, has been open-

ed and dedicated to the public worship of God. The number of churches is 15, with more than 200 members; 23 were baptized the past year, and 26 are candidates for baptism.

The Mission to Germany has 15 native preachers, Messrs. Oncken, Lehmann, and others, at 14 stations and 24 out-stations, with about 30 churches and more than 2000 members; of whom 316 were added by baptism within the past year. The churches generally are in great prosperity, and none are freed from political or ecclesiastical misrule. New churches are being organized, and the work of evangelization is spreading on every hand. 430,000 religious tracts were circulated in 1847, and 6,880 copies of the Scriptures, with other evangelical works.

In the Greek Mission, with 2 stations, 2 missionaries, and 4 female assistants, Mr. and Mrs. Arnold, Mr. and Mrs. Buel, Mr. and Mrs. Dickinson and Miss Waldo, the usual labors are prosecuted, with the exception of Miss Waldo's school, which has been discontinued by order of Government, on account of its religious character. Miss Waldo is since connected temporarily with the school at Corfu, which numbers 69 pupils. The attendance at the Greek service in Corfu is 20, and at the English about 70.

The Ojibwa Mission, with 2 stations and 1 out-station, 2 missionaries and 1 female assistant, Mr. and Mrs. Bingham, and Mr. Cameron, and 1 native assistant, has been conducted as in former years, with the addition of one stated Sabbath service in English at St. Mary's. The Mission school numbers 50 pupils, and the 2 churches about 50 members.

The Ottawa Mission in Michigan has 1 missionary and 1 assistant, Mr. and Mrs. Slater, and a church of 25 members. The religious and educational interests are on the whole advancing, though with some embarrassments.

The Tonawanda Station was last reported with a church of 39 members, under the charge of 1 missionary and 1 female assistant, Mr. and Mrs. Warren.

In the Shawnee Mission there are 3 stations, 3 missionaries, and 5 female assistants, Messrs. Meeker, Barker, Pratt, and their wives, and Miss Morse and Mrs. Jones, 3 native assistants, and 4 churches with about 140 members, including 23 baptized the last year. One missionary and one female assistant have been discharged, and one female assistant has been dismissed. The Stockbridge station is discontinued in consequence of Mr. Pratt's removal to Delaware station. Miss Morse is also transferred to Delaware from Ottawa.

The opening of a boarding Ottawa school is under contemplation. The Shawnee school is temporarily suspended until arrangements can be completed for its reorganization.

The Cherokee Mission has 5 stations and 5 out-stations, under the care of three missionaries and 3 female assistants, Messrs. Jones, V. P. and H. Upham, and their wives, and 5 native preachers, with 5 churches and about 1,100 members, of whom 122 were baptized the last year. The school at Cherokee numbers 41. In the printing department, 587,790 pages were printed the last year, chiefly of portions of the Cherokee New Testament.

The whole number of Missions in connection with the Missionary Union is 16; of stations 52, and out-stations 87; of missionaries and assistants, 105; native preachers and assistants, 158; whole number of laborers, 263; churches 123, with 10,020 members, of whom 659 were baptized the last year; and 44 schools with 1,472 pupils.

The Heavenly State.
What, then, are we allowed to reckon upon as the grand component part of this exalted state? You may reckon upon **Pre-eminence knowledge.**—This is a world of action rather than of science; and the wiser men are, the more readily will they confess their present knowledge is unacceptably less than their ignorance. In whatever direction they attempt to penetrate, they are checked and baffled. Laboriousness attends every acquirement, and doubts and uncertainties diminish the value of every possession. The difference between the knowledge of Newton and the most illiterate peasant, will be far exceeded by the difference between the knowledge of the Christian on earth and in heaven. "The light of the moon shall be as the light of the sun, and the light of the sun seven fold as the light of seven days, when the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Now they understand as children, then they will know as men. Now they see through a glass darkly; but then face to face. Now they know in part; then they will know even as they are known. How delightful the thought—amidst my present perplexities and obscurities, and under a sense of the penury of my talents, and in want of means and opportunities of improvement, "that Messias whom he is called Christ; and when he is come, he will tell us all things!" You may reckon upon

Perfect purity.—This announcement has a great attraction for those who never saw the purity of holiness, and never abhorred

yourself, repenting in sackcloth and ashes. But oh! to a Christian it is worth dying for, to leave behind him the body of this death; this law in the members warring against the law of his mind; this inability to do the things he would; this presence of evil ever with him; this liability, this proneness to sin, even in his holy things—tarnishing every duty, wounding his own peace, and vexing and grieving the spirit of his best Friend. To be freed from the enemy, and have nothing within me that temptation can operate upon! To be incapable of gratitude, and unbelief, and distractions in duty! To be innocent as the first Adam, and holy as the second! What wonder the Christian exclaims with Henry, "If this be heaven, oh that I were there!" You may reckon upon

The most delightful associations.—We are formed for society. Much of our present happiness results from attachment and intercourse. Who knows not the comforts of love! Yea, and who does not know its sorrows also! We must weep when the objects of our affection weep. The arrows that pierce our friends wound us also. We tolerate, we excuse their imperfections, but we feel them. And the thought of absence—separation—death—is dreariness, pain and anguish. Hence, some have been ready to envy the unrelated, unconnected individual, whose anxieties and griefs are all personal. But it is not good for man to be alone in any condition. It is better to follow the course of Providence; to cherish the intimacies of life; to improve and to sanctify them; and under the disadvantages which now mingle with them to look forward to a state where the honey will be without the sting, and the rose without the thorn; and intercourse without the deductions arising from pain, and infirmities, and pity, and fear. In the Revelation, heaven is always presented as a social state. You have now few holy companions; the many are going another way.—Rev. Wm. Jay.

St. Paul's Eloquence.
It was with no small pleasure lately met with a fragment of Longinus, which is preserved as a testimony of that critic's judgment, at the beginning of a manuscript of the New Testament in the Vatican Library. After that author has numbered up the most celebrated orators among the Greeks, he says, "and to these Paul of Tarsus, the patron of an opinion not fully proved. As a heathen, he condemns the Christian religion, and as an impartial critic, he judges in favor of the promoter and preacher of it." To me it seems that the latter part of his judgment adds great weight to his opinion of St. Paul's abilities, since under all the prejudice of opinions directly opposite, he is constrained to acknowledge the merits of that Apostle—and no doubt, such as Longinus describes St. Paul, such he appeared to the inhabitants of those countries which he visited and blessed with those doctrines he was divinely commissioned to preach. Sacred story gives us, in one circumstance, a convincing proof of his eloquence, when the men of Lystra called him Mercury, because he was the chief speaker, and would have paid divine worship to him as to the God who invented and presided over eloquence.

This account of our Apostle sets his character, considered as an orator only, above all the celebrated relations of the skill and influence of Demosthenes and contemporaries. Their power in speaking was admired, but still it was thought human; their eloquence warmed and ravished the hearers, but still it was thought the voice of man, not the voice of God. What advantage then had St. Paul over those of Greece or Rome? I confess I can ascribe that eloquence to nothing but the power of the doctrines he delivered, which may still have the same influence on the hearers, which have still the power, when preached by a skillful orator, to make us break out in the same expressions as the disciples, who met our Saviour on their way to Emmaus, made use of: "Did not our hearts burn within us, when he talked to us by the way, and while he opened to us the Scriptures?" I may be thought bold in my judgment by some; but I must affirm, that no orator has left us so visible marks and footsteps of his eloquence as our Apostle. It may perhaps be wondered at, that in his reasonings upon idolatry at Athens, where eloquence was born and flourished, he confines himself to strict argument only; but my reader may remember what many authors of the best credit have assured us, that all attempts upon the affections, and strokes of oratory, were expressly forbidden by the laws of that country, in courts of judicature. His want of eloquence, therefore, here, was the effect of exact conformity to the laws. But his discourses on the resurrection to the Corinthians,—his harangue before Agrippa upon his own conversion, and the necessity of that of others, are truly great, and may serve us full examples to those excellent rules for the sublime, which the best critics have left us. The sum of all this discourse is that our clergy have farther to look for an example of the perfection they may arrive at, than to St. Paul's harangues; that when he, under the want of several advantages of na-

ture, (as he himself tells us) was heard, admired, and made a standard to succeeding ages by the best judge of a different persuasion in religion; I say, our clergy may learn, that however instructive their sermons are, they are capable of receiving a great addition, which St. Paul has given them a noble example of, and the Christian religion has furnished them with certain means of attaining to.—Pres. Advocate.

Excellent, but not Effective Preachers.
BY REV. G. B. IDE.
There are numbers, in every section of the land, who have come forth with rich literary attainments from the university and the seminary, and who are adepts in the theory of their profession, and yet, when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the church, because of this defect. They are pious and learned, they possess noble gifts, both natural and acquired; and in the seclusion of the study they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience, than the fabled Vulcan could wield the thunder-bolts he had forged. In the distance and chilling reserve in which their spirits are wrapped up, they are as widely separated from the regards and sympathies of the busy, breathing, living world, as the hermit in his remote cell, or the lone astronomer on his mountain height. They are not working and every-day men; they have not the power of bringing their thoughts and feelings to bear upon others; and the consequence is, that their labors, both in the pulpit and in the more private walks of pastoral life, are unacceptably, uninteresting and feeble.—One plain, unlettered preacher, with his warm heart and glowing utterance, his practical habits, and his intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion, than an army of those slow, torpid bookworms, with the starch of the college yet stiff upon them, with their heads of knowledge and souls of ice, their frigid manners and their sluggish delivery, that lulls like an opiate. It is not by such men that the world is to be roused and shaken. It is not by such men that the crowds of impenitent sinners are to be disturbed in their fatal repose; or the slumbering hosts of God's elect awakened to glorious deeds, and led on from victory to victory, until the earth alone shall be the limit of its conquests.

The Devout Man.
His veneration is not confined to acts of immediate worship. It is the habitual temper of his soul. Not only when engaged in prayer or praise, but in the silence of retirement, and even amidst the occupations of the world, the Divine Being dwells upon his thoughts. No place, and no object, appears to him void of God. On the works of Nature he views the impression of his hand; and in the actions of men, he traces the operations of his providence. Whatever he beholds on earth, that is beautiful or fair, that is great or good, he refers to God as to the supreme origin of all the excellence which is scattered throughout his works. From those effects, he rises to the first cause. From those streams, he ascends to the fountain whence they flow. By those rays he is led to that eternal source of light in which they centre.—Dr. Blair.

Touching Anecdote.
At a Teachers' Convention in Springfield, Mr. Sweetzer, in an eloquent speech, illustrated the force of example by the following striking anecdote:
A painter, while journeying, accidentally fell in with a most beautiful child, and was so enraptured with its countenance that he immediately resolved to paint it, and carried his determination into execution.

"Hanging the painting in his studio, he made it his guardian angel, and when he was desponding, or angry, sought encouragement and calmness in gazing into its beautiful face. He thought that if he could ever meet with its counterpart, he would paint that also. Years passed away, and the painter succeeded in finding no one so infernally ugly-looking as to satisfy his idea of an opposite to his darling picture; but by chance while visiting a prison, after having almost given up in despair, he saw a young man stretched upon the floor of his cell in a perfect paroxysm of rage. This struck him as his desideratum, and he lost no time in transferring the face to canvass, and placing it side by side with his ideal of purity, innocence and beauty. And who, think you, was the original of his last painting? The same that when a child, had furnished him with his long-cherished and beautiful picture, 'the innocent, happy babe. The change had been wrought by the teachings he had been subjected to, and the examples set before him.' 'Let us,' said Mr. Sweetzer, 'take warning from this lesson; and do what we all can to rescue angels from becoming fiends.—Springfield Republican.

for his wife, which he requested as of the establishment to select The lady selected a very elegant and when the gentleman inquired she answered that it had been The gentleman was much surprised and desired an explanation. "Sir," said, "ten years ago you bought of a little girl in the streets of the poor child had not enough to gold piece which you gave her, she mentioned that her mother sick at home, you told her to keep till she had enough to change it, apple merchant now stands before me, I have married a rich man, and of you to accept the hat as a testimony of gratitude of a gift which you mother from such suffering."

OF A DOLLAR.—If you would value of a dollar, go and labor in the burning sun as a hod carrier, is an excellent idea, and if any gentleman had to earn their money that way, how much less disposition would they witness every day fashionable young ladies, if they, of the poor seamstresses of our day, had to earn their dollars by sifting at ten cents apiece, how many would we see about them, how much more truthful notions would of their duties of life and their to the rest of the world!

one man as good as another?" artist who was contending for s, &c. "Sure he is," replied an "and a great deal better."

Advertisements.

Physician and Surgeon.
SON, M. D., late of Philadelphia, respects his services to the citizens of Hartford. Having enjoyed the advantages of the University of Pennsylvania Hospital, and the Medical Dispensaries in that city, he feels that he is qualified to attend to the treatment of all cases in any of his forms. He will reside at No. 101 Main street, where he can be consulted at all hours.

INSURANCE COMPANY—FIRE AND MARINE.
\$200,000. Office No. 8 Exchange Building, at the State House, Hartford, will take risks on terms as favorable as other offices for the transaction of business during the day and evening hours. A few gentlemen compose the Board of Directors.

Wm. A. Ward, John Waterman, John Northam, Thomas Peck, James Belknap, A. G. Hazard, A. W. Greene, E. G. Howe, Daniel W. Clark, President, Secretary, 1847.

FIRE INSURANCE COMPANY.
Office State House Square, between U. S. Hotel and Eagle Tavern.
This is the oldest of the kind in the State, established more than 30 years. It has a capital of \$150,000, which is invested in the most secure manner. It insures churches, dwellings, stores, mercantile buildings, books, and personal property generally, and pays the full amount of loss or damage by fire, on the most favorable terms.

It will adjust and pay all its losses with promptitude, and thus endeavor to retain and patronage of the public.
In the last possible property, who reside in the United States, where this company may apply directly to the Secretary, and shall receive immediate attention. The gentlemen are Directors of the Company.

James Goodwin, Daniel W. Clark, Henry Kenney, Wm. T. Lee.
ELIPHALET TERRY, President, Secretary, 1847.

FIRE INSURANCE COMPANY.
ESTABLISHED in 1819, for the purpose of insuring property from fire only; Capital and vested in the best possible manner. The risks are taken as favorable as other companies of the kind. The business of the Company is principally in the country, and therefore no deduction is not exposed to great losses by fire. The Office of the Company is kept in the building, next west of Treat's Exchange State street, where constant attendance is given to the public.

Robert Buell, Miles A. Tuttle, Ezra White, Jr., John L. Rowell, Ebenezer Flower, E. A. Bulkeley, Roland Mather, Edwin G. Ripley, THOMAS K. BRACE, President, Secretary, 1847.

NESTOCK'S VERMIFUGE.
ESTABLISHED in 1819, for the purpose of insuring property from fire only; Capital and vested in the best possible manner. The risks are taken as favorable as other companies of the kind. The business of the Company is principally in the country, and therefore no deduction is not exposed to great losses by fire. The Office of the Company is kept in the building, next west of Treat's Exchange State street, where constant attendance is given to the public.

Robert Buell, Miles A. Tuttle, Ezra White, Jr., John L. Rowell, Ebenezer Flower, E. A. Bulkeley, Roland Mather, Edwin G. Ripley, THOMAS K. BRACE, President, Secretary, 1847.

REMEDY FOR WORMS.
This has now been before the public twenty years. Its great intrinsic value is daily advanced by the sale and use of a prominent position in the public favor.

THE MAYOR OF THE CITY OF LANCASTER, ENGLAND.
Lancaster City, July 3d, 1844.

Several of the younger branches of my family have been afflicted with worms, and I have been obliged to use your Vermifuge, and I have been enabled to remove the almost incredible large worms from one patient, and to cure several others in my family. I am, Sir, your obedient servant, M. CARPENTER, Mayor, Lancaster City.

DISPOSITION AND EFFORTS.
named S. Fahnestock has repeatedly cautioned against confounding it with mine. It is entirely different, and does not possess the virtues and efficacy of your Vermifuge as ascribed by M. CARPENTER, Mayor, Lancaster City.

It is a BASE FALSE- hood, and I am, Sir, your obedient servant, B. A. FAHNESTOCK, HARVEY SEYMOUR, A. CO., and other respectable druggists in every town in the State. NESTOCK & CO., Proprietors, No. 49 John st., New York.

Christian Secretary.

HARTFORD, FRIDAY, MAY 26, 1848.

Meeting of the Missionary Union.

The meeting of the Missionary Union, held at Troy on Tuesday, Wednesday, Thursday and Friday of last week, was one of unusual interest, both as regards numbers present, and the interest and harmony that prevailed throughout the entire meeting. But one spirit seemed to pervade the members—a spirit of harmony and a desire to promote the interest of the Redeemer's kingdom. Delegates from all sections of the country, embraced within the limits of the Union, were present, and seemed anxious to act in accordance with the good of the cause for which they had met. If there was anything deserving of censure, it was the desire on the part of a few, to make speeches—a very common fault in large assemblies; but we believe there are but few instances where so large a body of members (some five hundred) have met for deliberation, where so little of this, even has been witnessed. It was most exceptionally a meeting where "union" prevailed.

Gov. Briggs, of Massachusetts, President of the Union, took the chair at the opening of the meeting on Thursday morning. On entering upon his duties, he delivered an interesting and thrilling address, in which he several times moved his audience to tears.

The citizens of Troy were hospitable almost to a fault. The doors, not only of Baptists, but also of other religious denominations, were thrown open for the reception of the delegates, who were hospitably entertained during their stay in the city. The Young Men's Association sent in an invitation to the members, offering them the use of their rooms. This Association has a splendid set of rooms in a central part of the city, in one of which there is a fine library of about 4,000 volumes; in another the best papers and periodicals of the day may be found, and in the story above, there is a most excellent lecture-room; the whole under the care of a gentleman who was unremitted in his polite attentions to the visitors. The proprietors of several steamboats sent in invitations to members of the Union to accept a free passage to New York on their boats. These civilities were promptly acknowledged by a vote of thanks from the members.

There are three Baptist churches in Troy,—one of which has little or no unity with the others, it being of the old antinomian school—a school which is gradually dying out. The first church, under the pastoral care of the Rev. Mr. Baldwin, has recently erected a large and commodious house of worship at an expense of some \$20,000. The 2d church also, has a very fine looking house, built of brick; the two churches, we were informed, number about one thousand members. The kind attentions of these brethren, as well as those of the citizens of Troy generally, will be remembered by those who participated in them, with gratitude.

CORRESPONDENCE OF THE SECRETARY.

Troy, May 16, 1847.

The Thirty-Fourth Annual Meeting of the Board of the American Baptist Missionary Union.

The Board of Managers of this Society met on Tuesday, the 16th inst., at 10 o'clock A. M., in the First Baptist church, at this city, J. H. Duncan, Esq., of Mass., in the Chair. Prayer was offered by Rev. A. Bennett, of N. Y. The roll of members was called, and the following members were found to be in attendance, viz: Rev. Messrs. A. Wilson, E. E. Cummings, I. W. Parker, R. Turnbull, D. D. Pratt, J. L. Hodge, J. Snitzer, S. J. Drake, E. Turney, E. Hutchinson, E. Nelson, L. Porter, I. C. Jameson, D. Ives, E. Tucker, P. Church, E. Bright, Jr., J. H. Kennard, G. I. Miles, J. Stevens, A. Bailey, M. Allen, T. P. Caldwell, G. S. Webb, A. Bennett, J. G. Warren, W. R. Williams, L. Tucker, M. J. Rhee, A. D. Gillette, E. L. Magoon, and P. W. Dean, P. P. Runyan, T. Watson, S. Smith, A. Day, J. H. Smith, V. J. Bates, J. H. Duncan, and W. H. Munn, Esqs.

The Pastor of the Church, (Mr. Baldwin), extended to the Board and to the Union the welcome of the Church to its house of worship, and of the members of the several Churches to their hospitalities during the session. The Chairman of the Board, in a few remarks, expressed the gratification of the Board in being permitted to meet under circumstances so favorable.

The Treasurer, Mr. E. E. Cummings, read his Annual Report, showing the expenditures during the year ending March 31, 1848, of \$81,834.53, and the receipts during the same period of \$86,226.36—exclusive of receipts from the United States Government, and co-ordinate Societies.

The reports of the Executive Committee were read by the Corresponding Secretaries, Rev. E. Bright, Jr., in reference to the different departments of the Home work; and Rev. S. Peck, on the Foreign operations of the Board.

The times of meeting were fixed as follows:—at 9 A. M. and at 7 1/2 P. M.; and adjournment at 12 M. and 5 P. M.

Rev. Messrs. E. Bright, Jr., S. Peck, Baldwin, and Walden, were appointed a committee to make arrangements for devotional and missionary meeting to be held in the evenings of the present week. Adjourned till 2 P. M. Prayer by Rev. T. F. Caldwell, of Mass.

TUESDAY, 2 o'clock P. M.

Prayer by Rev. E. E. Cummings, of N. H.

A letter was received from Wm. Colgate, Esq., of N. Y., excusing his absence from the meeting.

The reading of the report of Executive Committee was resumed by Rev. S. Peck. The reports having been concluded, on motion of Rev. E. L. Magoon, of Ohio, they, with the reports of the Treasurer and Auditing Committee, were referred to the following Committees:

1. On Finance—Rev. A. Wilson, and Messrs. P. P. Runyan, T. Gilbert, W. H. Munn and V. J. Bates.

2. Agents—Rev. Messrs. Ives, J. Snitzer, S. Adams, and Messrs. Watson and P. W. Dean.

3. Publications—Rev. E. Nelson, S. S. Cutting, J. Snitzer, G. I. Miles and M. S. Smith.

4. Bureau and Foreign Missions—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey and S. J. Drake.

5. Sum, China, & Japan Missions—Rev. Messrs. B. T. Welch, L. Potter, E. E. Cummings, N. Colver and J. G. Colton.

6. Bazaar Mission, Africa—Rev. Messrs. J. L. Hodge, J. Blaz, E. Hutchinson, M. Allen and T. C. Jameson.

7. European Missions—Rev. Messrs. S. H. Cone,

R. Turnbull, A. D. Gillette, B. Brierly and E. E. L. Taylor.

8. Indian Missions—Rev. Messrs. E. Lathrop, J.

C. Harrison, A. Bailey, L. Tucker and E. Turney.

The Rev. S. Peck presented a report from the

Executive Committee on the foreign expenditures

of the Union, and the policy to be pursued therein

for the next five years, which, on motion of Rev.

B. T. Welch, D. D., of New York, was referred to

a committee of seven—Rev. F. Wayland, D. D., G.

W. Eaton, D. D., G. S. Webb, John Stevens, J. Freeman

and Messrs. F. Humphrey and G. Cummings

were appointed the committee.

Rev. E. Bright, Jr., in behalf of the Executive

Committee, presented a report on the Home ex-

penditures of the Union, and the policy to be pur-

sued in home operations, which, on motion of

Rev. G. S. Webb, of Pa., was referred to a committee

of five. Rev. Messrs P. Church, M. J. Rhee, L.

Leonard, G. W. Anderson and W. H. Shailer, were

appointed the committee.

Rev. S. Peck, from the Executive Committee,

presented a report on "the Telooquo Mission,"

which, on motion of Rev. L. Tucker, of N. Y., was

referred to a committee of five. Rev. Messrs W.

R. Williams, D. D., E. Tucker, L. Tracy, J. Teasdale

and A. P. Mason were appointed the committee.

Rev. E. Bright, Jr., from the Ex. Committee, pre-

sented a report on "the wants of the Treasury

for the year ending April 1, 1849," which, on motion

of Rev. W. J. Rhee, of Delaware, was referred to a

committee of five. Rev. Messrs J. N. Granger, J. S.

Bachus, M. G. Clark, H. V. Jones, and A. Day, Esq,

were appointed the committee.

Rev. W. R. Williams, D. D., chairman of a com-

mittee of nine, appointed at the last meeting of

the Board, on a proposed amendment to the 3d Ar-

ticle of the Constitution, read the report of that

committee. The report was a very able and elabo-

rate one; and was made the order of the day for

to-morrow morning at 9 o'clock.

The committee on devotional exercises recom-

mended that the services of this evening, be de-

voted to prayer and conference in reference to

the cause of missions, in concert with the brethren,

at the various missions, throughout the world. The

recommendation was adopted.

Adjourned, with prayer by Rev. Dr. Welch, of

N. York.

TUESDAY EVENING, 7 1/2 o'clock.

The Board met. After singing the 85th Hymn

of the Psalmist, prayer was offered by Rev. M. J.

Rhee, of Delaware.

A Resolution of the Executive Committee, un-

der which the devotional exercises of the evening

have been appointed, was read by Rev. S. Peck, for-

eign secretary of the Board, after which, brief and

interesting addresses were delivered by Rev. Messrs

Blain, of Mass.; J. Peck, of N. Y.; A. D. Gillette, of

Pa.; A. Bennett, of N. Y.; D. Packard, of Vt.; and

prayer was offered by Rev. J. Snitzer, of N. Y.; and

G. S. Webb, of Pa.

Rev. J. H. Vinton, returned missionary from Bur-

mah, and his Karen converts who have accompa-

nied him to this country, sang the doxology in the

Karen language, which was followed by the Choir

and the congregation in the English language.

The benediction was pronounced by Rev. E.

Tucker.

Wednesday Morning, May 17.

Met at 9 o'clock, A. M. Prayer by the Rev. Mr.

Dates, of Ireland.

Proceedings of yesterday's meeting were read,

and approved.

Rev. Mr. Baldwin read a communication from

the Young Men's Association of Troy, tendering

the use of their Rooms to the members of the Union

during their stay in the city. The invitation

was accepted, and a vote of thanks passed expres-

sive of the sense of the meeting.

Voted, That an abstract of the Report of the

Board be printed for the use of the meeting.

The Report of the Committee on the proposed

amendment to the Constitution was then taken up.

Rev. Mr. Webb, of N. J., suggested that the pre-

sent was a favorable time to enquire what changes

are going on in the churches in different sections

of the country in regard to the proposed altera-

tion.

Rev. Dr. Tucker, of New York, proposed that

the chairman call upon members from different sec-

tions of the country in order to ascertain their views

and those of their churches in regard to the pro-

posed change.

Rev. Mr. Rhee, of Delaware, presented the fol-

lowing resolution:

Resolved, That the report of the committee of

nine, on the alteration of the Constitution be pub-

lished with the proceedings of the Board; and that

it be recommended to the Union to alter the third

article of the Constitution so as to admit annual

members on the payment of not less than \$50.

On motion of Dr. Wayland, the resolution was

amended by striking out all after the words "pro-

ceedings of the Board," and adding, "That the re-

port be printed in the form of a circular and for-

warded by the Home Secretary to every member

of the Union, with a request that the views of each

one be returned to the Secretary to be reported to

the next annual meeting."

In the discussion which followed upon Dr. Way-

land's proposed amendment, Dr. W. said, the only

way in which we can arrive at a correct conclusion

on this subject is by approximation. The views of

members from all the States should be ascertained,

and in this way we shall be able to arrive at the

truth. As regards consulting the members of the

Union, it is proper that those who give their money,

should have the privilege of expressing their

sentiments on the subject.

Rev. Messrs. Davis and Everts, of New York,

also spoke on the question. Mr. E. proposed that

circulars should be addressed to those churches that

give to the Union. Rev. Messrs. Cutting, of New

York, and Stevens of Ohio, suggested alterations

in the resolution. Mr. Stephens thought the resolu-

tion was not comprehensive enough. He was in

favor of annual membership, and expected that such

alteration would be made, if not at the present

meeting, at some future one, when the subject

comes to be more generally understood.

Rev. Mr. Colver, of Boston, was opposed to the

resolution. It would cause much labor and ex-

pense in the way of printing, postage, &c., and

would put into operation a system of electioneering

which he dreaded. He hoped the business would

be settled here.

Rev. Mr. Packard, of Vermont, had no serious

objection to the resolution. He hoped, if the annual

membership system was adopted, that the sum

of not less than fifty dollars would be fixed upon.

Rev. Mr. Rhee, of Del., was not anxious for

the representative principle, but was anxious that

the report read by Dr. Williams yesterday should

go before the churches, so that they might enjoy

the benefit of it, before definite action should be

taken by the Board upon the subject.

Rev. Mr. Parker, of Cambridgeport, Mass. thought

the resolution a step in advance of the proceedings

at Cincinnati last year; and went as far as it could

well go this year. He hoped the resolution would

prevail.

Rev. Dr. Sears did not rise to controvert the sug-

gestions that have been made. The subject pre-

sented itself in two lights. First, in the light of

reason, and secondly, in the light of feeling. The

light of reason was the safest course. There was

not a man on the floor who did not wish to have

the subject fairly disposed of; but if we disposed

of it too hastily, we should have it to dispose of

again. He knew of no better way to dispose of it

than by adopting the resolution.

Mr. Stevens moved an amendment, which was

rejected.

The question on the resolution as amended by

Dr. Wayland, was then read, and carried unani-

mously.

Voted, That a copy of the report of the commit-

tee of nine, be forwarded by the Secretary to ev-

ery member of the Union.

Voted, That a committee of three be appointed

to draft a Circular to accompany said report, to be

presented to the Board. Dr. Wayland, of R. I.,

Prof. Stevens, of Ohio, and Rev. Mr. Worth, of New

Hampshire, were appointed.

Dr. Williams, from the committee on the Teloo-

quo mission, read a luminous report in favor of con-

tinuing the mission, which was accepted, and or-

dered to be printed.

The chairman of the committee on the Treasur-

er's Report and Finance, presented a report, which

was read, accepted, and ordered printed with the

minutes.

Rev. Mr. Magoon, from the committee on the

Birman and Karen Mission, read a report, which

was adopted, and ordered to be printed.

Rev. J. L. Hodge, from the committee on the Bas-

sah Mission, Africa, reported that that mission ought

to be speedily reinforced. The report was adopt-

ed, and ordered to be printed.

Rev. Mr. Nelson, from the committee on Publica-

tions, reported in favor of increasing the circula-

tion of the Missionary Magazine and the Macedo-

nian, through the efforts of the agents of the Union,

and by other means. The report was adopted,

and ordered to be printed.

Mr. Nelson moved that an extra number of the

Macedonian, equal to the profits, be circulated gra-

tuitously, amongst the churches not now supplied.

Dr. Sears raised some queries in regard to the ex-

tent to which the Executive committee should go,

in this matter.

Rev. Mr. Turnbull, of Hartford, thought the sug-

gestions important.

Mr. Nelson's motion prevailed.

The Rev. S. Peck, Foreign Secretary, with some

very appropriate and touching remarks, introduced

to the Board the Rev. J. H. Vinton, returned mis-

sionary from Burmah, and his two Karen converts.

The President, J. H. Duncan, Esq., in behalf of

the Board, gave to the missionary and the native

converts, the hand of fellowship, and welcomed

them to our sympathies and regards, in a brief ad-

dress of unsurpassed elegance and pathos.

Rev. H. Davis, of N. Y., offered prayer. Adjourn-

ed till 2 o'clock.

Wednesday, 2 o'clock, P. M.

The Board met. Prayer was offered by Rev. J.

C. Harrison, of N. J.

Rev. E. Lathrop, from the committee on Indian

missions, presented a report, which, on motion, was

adopted without discussion, and ordered to be

printed with the minutes.

Rev. S. Adams, from the committee on Agencies,

reported, and the report was adopted, and ordered

to be printed in the minutes.

The committee on home expenses presented a

report, to which several resolutions were appended.

The resolutions were taken up separately, discussed,

and with the report adopted. Dr. Church, of N. Y.,

J. V. Stevens, of Ohio, C. M. Fuller, of N. Y., Dr.

Sears, of Mass., and M. J. Rhee, of Delaware, took

part in the discussion.

Rev. Mr. Granger, from the committee on the

wants of the Treasury for the year ending April 1,

1849, presented a report and resolutions, which

were adopted, and ordered to be printed.

Dr. Wayland, from the committee on the ex-

penditures of the Union for the next five years, pre-

sented a report, which was adopted, and ordered to

be printed.

Rev. R. Turnbull, on the European missions, pre-

sented a report, and on motion to adopt and print

Poetry.

The Unchanged of the Tomb.

BY MRS. S. B. BROWN.

They have pressed the valve of the vaulted tomb,
And the tremulous sunbeam falls
Like a stranger's foot on that cheerless gloom,
And the dead in their silent halls.

Hark! to the knell of a funeral train,
Hark! to their measured tread,
As they shuddering plunge to the dark domain
Of the unsleeping dead.

They have brought an innocent infant here,
To the charge of its kindred race,
But no arm is stretched from those coffins drear,
To hold it in fond embrace.

It hath come from a mother's tender breast,
She did foster it night and day;
What a fearful change, for such gentle guest,
Is this grim and cold array!

For a double we her heart doth weep,
With a deep and stifled moan,
For her first-born lies in his dreamless sleep,
'Neath yon dark-browed arch of stone.

He fell when the wintry tempest wrecked
The wealth of the verdant plain;
And lo! e'er the spring hath its ravage decked,
As a mourner she cometh again.

He was smitten down in his beauty's pride,
In the dawn of his manhood's day,
But strong in the faith of the Crucified,
Was the soul as it soared away.

She passeth on with a ghostly glide,
Through the charnel's mouldering space,
She is drooping low at her idol's side,
With her wild eyes on his face.

But the pestilent damps of that dread abode,
Have breathed on a stainless cheek,
And it seemed that the warmth of the living blood,
Through his ruby lip might speak.

And his glossy locks to a fearful length
Have grown in their bed of clay,
Is a clustering mesh they have wreathed their
Strength;

Who will part these curls away?

Ah! list to the mother's frantic tone!

"Rise—rise, my son," she cries;

And the mocking cave, with a hollow groan,

"My son! my son!" replies.

They have led her away in her deep despair,
She hath wept till her eye is dim;
Your dear one is risen, he is not there;
Say, what is the tomb to him?

Look to the flight of the spirit's wing,
Through the glorious fields of air;
Look to the world where the angels sing,
And see that ye meet him there.

Religious & Moral.

Gambling in Four Scenes.

SCENE FIRST.

A genteel coffee house, whose human screen conceals a line of Grenadier bottles, and hides respectable blushes from impudent eyes. There is a quiet little room opening out of the bar, and here sit four jovial youths. The cards are out, the wines are in. The fourth is a reluctant hand; he does not love the drink, nor approve the game. He anticipates and fears the result of both. Why is he here? He is a whole-souled fellow, and is afraid to seem ashamed of any fashionable gaiety. He will sip his wine on the impertinence of a friend newly come to town, and is too polite to spoil that friend's pleasure, by refusing a part in the game. They sit, shuffle, deal; the night wears on, the clock telling no tale of passing hours; the prudent liquor fiend has made it safely drunk. The night is getting cold; its dark air grows fresher; the east is grey; the drinking and gaming and high-spirited laughter are over, and the youths wending homeward. What says conscience? No matter what it says;—they did not hear, and we will not. Whatever was said, it was very shortly answered thus: "This has not been gambling; all were gentlemen; there was no cheating, simply a convivial meeting. No stakes, except the bill incident to the entertainment. If any body blames a young man for a little innocent exhilaration on a special occasion, he is a superstitious old bigot, let him croak." Such a garbled name would be the text to justify the whole round of gambling. Let us then look at

SCENE SECOND.

In a room so silent that there is no sound except the shrill creak of the morning, the forgotten candles burning dimly, over the long and lengthened wick, sit four men. Carved marble could not be more motionless, save their hands. Pale, watchful, though weary—their eyes peer the cards, or furtively read each other's faces. Hours have passed over them thus. At length they rise without words; some with a satisfaction that only makes their faces brightly haggard, scrape off the piles of money; others, dark, sullen, silent, fierce, move slowly away from their lost money. The darkest and fiercest of the four is the young friend who first sat down to make out a game. He will never sit down so innocent again. What says he to his conscience now? "I have a right to gamble; I have a right to be damned too, if I choose; whose business is it?"

SCENE THIRD.

Years have passed on. He has seen his youth ruined, at the first with expostulation, then with only silent regret; the consenting; to take part of the spoils he has himself decoyed, duped, and stripped them without mercy. Go with me into that dilapidated house, not far from the landing at New Orleans. Look into that dirty room. Around a broken table, sitting upon boxes, kegs or rickety chairs, see a filthy crew dealing cards smothered with tobacco, grease and liquor. One has a pirate face, burnished and burnt with brandy, a lock of grizzly, matted hair, half covering

his villain eyes, which glare out like a wild beast's from a thicket. Close by him wheezes a white-faced dropsical wretch, vermin-covered and stenchful. A second Spaniard and a burly negro, (the jollies of the four,) complete the group. They have spectators, drunken sailors, and ogling, thieving, drinking women, who should have died long ago, when all that was womanly died. Here, hour draws on hour, sometimes with brutal laughter, sometimes with threat, and oaths and uproar. The last few stolen dollars lost, temper too, each charges the other with cheating, and high words ensue, and blows, and the whole gang burst out of the door, beating, biting, scratching, and rolling over in the dust. The worst the fiercest, the most drunken of the four, is our friend who began by making up the game.

SCENE FOURTH.

Up on this bright day, stand with me if you would be sick of humanity, and look over that multitude of men kindly gathered to see a murderer hung. At last a guarded cart drags on a thrice guarded wretch.—At the gallows ladder his courage fails.—His coward feet refuse to ascend—dragged up, he is supported by bustling officials—his brain reels, his eyes swim, while the mock minister utters a final prayer by his leaden ear. The prayer is said, the noose is fixed, the signal is given—a shudder runs through the crowd as he swings free. After a moment, his convulsed limbs stretch down and hang heavily and still; and he who began to gamble to make out a game, and ended in stabbing an enraged victim whom he had deceived, has here played his last game—himself the stake.—
Rev. H. W. Beecher.

Holy Water and Paganism.

The following article, from Ewbank's Hydraulics, will show the origin of holy water, as used in the Roman Catholic churches:—

"Most readers are aware that holy water was derived from that of the heathen.—When a worshipper was about to enter the temple, he sprinkled himself from a vase of it placed near the entrance. On some particular occasions, the people were sprinkled by priests. Those who celebrated the Eleusinian mysteries were particularly required to wash their hands in holy water. In the middle ages the liquid was a source of considerable profit to monks, and it was even a custom for clerks and scholars to hawk it for sale. From Heron's description, we learn that heathen priests also made it a source of revenue; the vessels containing lustral water not being always open for public use, free of charge, but closed, and like a child's money-box, provided with a slit at the top, through which a certain sum was to be put before the donor could receive any of the purifying contents. Five drachmæ, or about seventy-five cents, were usually required, and from the construction of the apparatus, no less sum could procure a drop, although as much more might be put in as the donor thought proper. The device is a very neat specimen of religious ingenuity, and the more so, since it required no attending minister to keep it in play. We may judge of another apparatus belonging to the old temples, by the talent displayed in this. Near one side is seen a cylindrical vessel. It is this only that contained water. A small tube attached to the bottom is continued through the side of the vase where the liquid was discharged. The inner orifice of the tube was formed into the seat of a valve, the plug of which was fixed on the lower end of the perpendicular rod, whose upper end was connected by a bolt to the horizontal lever or vibrating beam; one end of which was spread out into a flat dish, and so arranged as to receive on its surface every thing dropped through the slit. The lever turns on a pin or fulcrum, very much like a pump-handle. The operation will now be understood. As the weight of the rod kept the valve closed while nothing rested upon the broad end of the lever, so no liquid could escape; but if a number of coins of sufficient weight were dropped through the slit upon the end of the lever, the valve would then be opened and a portion of liquid escape—the quantity flowing out would, however, be very small, not only from the contracted bore of the tube, but from the fact that the valve would be open only a moment; for, as the lever became inclined from its horizontal position, the pieces of money would slide off into the mass accumulated below, and the efflux would be quickly stopped; the apparatus would then be ready to supply the next customer on the same terms. This certainly was as simple and ingenious a mode of dealing out liquids as it was a profitable one, and after all not half so demoralizing as the retailing of ardent spirits in modern times."

The Last Days of Howard.

On the 4th of July, 1789, Mr. Howard, accompanied by a single servant, quitted England on his last philanthropic journey. He passed through Holland, part of Germany, Prussia, and several cities of Russia, examining the state of the hospitals; and about the end of the year had reached Cherson, a new settlement of the Russian empress at the mouth of the Dnieper. This was destined to be the closing scene of his labors. Visiting, according to one account, the Russian hospital of the place; according to another, a young lady, whose friends were anxious that he should prescribe for her, as he had done successfully in many similar cases, he caught a malignant fever, which, after an illness of twelve days, carried him off on the 20th of January, 1790, in the sixty-fourth year of his age. On his death-bed he showed the same calm and Christian spirit which had distinguished him through life. To Admiral Priestman, who resided at Cherson, and who visited

him during his illness, and endeavored to amuse and cheer him by his remarks, thinking to divert his thoughts, he said, "Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling on death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, that get over these fevers."—Then alluding to the subject of his funeral, he continued—"There is a spot near the village of Dauphigny; this would suit me nicely. You know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." These directions were in spirit, though not strictly complied with; and on the 25th of January, 1790, the body of Howard was buried in the spot which he had chosen near the village of Dauphigny, at a little distance from Cherson. The authorities and the inhabitants of the place testified their respect for him by attending his remains to the grave. Instead of the sun-dial, a small brick pyramid was erected on the spot. In Cardington church, according to his directions, a plain slab of marble was erected by his wife's tomb, bearing this inscription: "John Howard; died at Cherson, in Russian Tartary, January 20th, 1790. Aged 64. Christ is my hope." A more stately monument was soon afterwards erected to his memory, in St. Paul's Cathedral.

To be Right is to Succeed.

There is no pleasure in imaginary or real life that affords so much comfort, such consistent and ever growing grace, as a consciousness that *I am right*. It liquidates all agitating fears, and becomes the sheet anchor of the most turbulent inquires of the Christian and the philanthropist, in the arduous and sublime work of religion and humanity, when by numerous enemies their position is alleged to be in error, their character and reputation most fallaciously assailed, and the most formidable obstacles set in array before them, to know that *I am right*. An undoubted evidence that *I am right*, secures to its possessors that invincible fortitude and perseverance, which, although for a time they be crushed in conflicting obscurity, and long retarded in its holy and heaven-inspiring work, must and will rise to victory: amid the shouts of triumph, they will unfurl their banners of love to its halcyon zephyrs. It is the only safe position that they can occupy in their way (for the Christian's life in this world is a continual warfare), and this world may be contemplated as one vast battle-field in which the opposers of religion and the subverters of man's rights, are vastly more numerous than those who are engaged in their promotion and security.

Yet the few may look for certain success because they are right. This gives them a commanding position, a fort of safety.—Its battlements are invincible, its vestments are sacerdotal. It was on this battle-field that God the almighty first marshaled them, all equipped, "not with carnal weapons, but spiritual, mighty through God," and led them forth to the glorious war of bringing peace to man, and obedience to himself. It was upon this high, holy, and eternal pedestal that Jesus Christ, the dead but risen Saviour, placed the beacon of the world, the lamp of life, even the light of the Gentile nations.—*True Wesleyan.*

The Error of Perfectionism.

A reviewer of Upham's Life of Madam Guyon, in the last New Englander, thus discriminates:—"The grand error of perfectionism lies not in maintaining that some actually attain perfection in this life. That is a minor and comparatively harmless error, pertaining merely to a question of fact. But the dangerous error is, in teaching that to be perfection which is not—it is the element of antinomianism perpetually appearing—the lowering of the standard of moral obligation, not merely to the capacity, but to the present habits and attainments of men. It lies in teaching men that, as soon as they have met with some remarkable manifestation of God's love, and have lived a little while without consciously determining to displease God—so soon as they 'subdue the will in its operations,' while it is unsubdued in its life, they are perfect men.—Thus are men puffed up with delusion, imagined holiness, suffers and does great evil, and errors and abuses come in space. Madam Guyon is chargeable with no such antinomianism. Indeed she is frequently charged with the very opposite, with fixing a standard of perfection higher than the Scriptures, which, as Bossuet argued, could not be realized without extinguishing in us the characteristics of humanity."

Madam G. was accustomed to apply this distinction as a test of character to those with whom she conversed. She says of a woman who called on her, and "who was, according to the ordinary rules of judging, eminently religious," "I saw clearly that it is not great gifts which sanctify, unless they are accompanied with a profound humility. No one can be regarded as sanctified, who is not wholly dead to self. This woman, in connection with her great intellectual lights, and her strong emotions, and the true faith which she really possessed,

regarded herself as a truly holy person; but the developments of her subsequent life, originating as they obviously did in the remains of self, showed that she was very far from the state which she professed."—On this subject Prof. Upham makes the following judicious remarks, which we commend to the consideration of all perfectionists: "There are some persons who, in addition to the rectification of the outward nature, have had a degree and kind of inward experience which is truly remarkable. It is not an experience which, properly speaking, can be described as sanctification; but it is sometimes taken for it.—These persons have been much exercised on the subject of a holy life; they have experienced much anxiety in regard to it; and in consequence of the new views which they have had, and the inward victories they have obtained, have been the subjects of a high degree of joy. Sometimes the joy, owing in part, I suppose, to some peculiarities of mental character, is sudden, intense, overwhelming. They suppose themselves wholly and forever conquerors. Not being in a situation fully to analyze their feelings, either their origin, their nature, or permanency, it is not wonderful that they make mistakes, and that they ascribe wholly to grace what is partly due to nature; attributing to religion, which is always benevolent and pure, what belongs to physical or selfish excitement. Experience often shows, that the sanctification which they profess under such circumstances, has not those elements of kindness, of forbearance and meekness, of permanent faith and of inward subjection and nothingness, which are necessary to characterize it as true."

"I'm too Busy."

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business.

A zealous friend of mankind entered the office: "I want to interest you a little in a new effort for the temperance cause," said the good man.

The merchant cut him off, by replying, "Sir, you must excuse me; but really, I'm too busy to attend to that subject now."

"But, sir, temperance is on the increase among us," said his friend.

"Is it? I'm sorry; but I'm too busy to attend to anything."

"When shall I call again, sir?"

"Every day. Excuse me, sir; I wish you a good morning." Then bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was always too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bed-side, whispering, ever and anon, "You must go with me."

A cold chill settled on the merchant's heart, dim spectres of ships, notes, houses, and lands, flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means, and attention in vain; but when death came, the excuse was powerless: he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

Yucatan.

The debate on the Yucatan Question has awakened much interest. Since our article on the subject last week, we have obtained more precise statistics concerning the population of that country. According to a census taken, perhaps not very carefully, in 1845, the population of the State proper consisted of 130,000 of the white or Spanish race, 80,000 of the mixed (Spanish and Indians), and 450,000 Indians.

Before the independence of New Spain, under the old Spanish dominion, the Indians were oppressed or neglected; but the Government of Yucatan, since that period, has been laboring for their civilization, though with little success. A few have been partially reclaimed from barbarism, and become members of the State. The great mass continued wild Indians, in a condition similar to that of the Camanches and other savages on our frontiers.

The bloody movement now going on in Yucatan is not, therefore, an insurrection of subjects against their Government, but an attempt of the savages to exterminate civilized man—a movement like that which Tecumseh endeavored to organize against the Indians on our borders. Such is the account we derive from a distinguished citizen of that country. It shows how visionary is the theory of Mr. Calhoun, who attributes the war to the insurrection of a degraded portion of the State, who had been most absurdly admitted to political equality. Was Tecumseh's war an insurrection? Were the attacks of the savages on our pioneer civilization the consequence of the grant to them of political equality?

Mr. Crittenden exclaimed, in the Senate, "If these be wild Indians, what are we to think of the Spaniards and their descendants, who have borne rule for three hundred years in that country? True; but are they alone guilty?"

What have the English and their descendants in this country done? Civilized the Indians? Let the wasted, despairing tribes beyond the Mississippi answer.

As to this movement of the savages in Yucatan, which is still regarded as a State of Mexico, the President, under that provision of the armistice which binds us to repel the murderous assaults of the savages on the civilized communities of Mexico, had full authority to order a force for this purpose to that State. But, not having the means, he has submitted the subject to Congress, for its action. It may vote men and money, and the only difficulty we see, is, the probable ratification of the treaty of peace by Mexico. In that event, the introduction of American troops into Yucatan, without her consent, would be clearly unwarrantable. To meet this contingency, should measures of relief be deemed expedient, a proviso might be inserted in the bill.—*Nat. Era.*

Honor Bright—A Fact.

Uncle Zekiel had a pair of fat oxen to sell, and one day he said:

"I mean to drive my oxen down to Brighton myself, and sell them myself."

"You'd better not," said Si, said he, "you'd better send me, for you know I can make a sharp bargain; but they will make you believe the moon is made of green cheese, down there."

"No, no, Siyah," says Uncle Zeke, says he, "I know what I'm about and don't want a guardian yet," says he.

Well, one morning Uncle Zeke started, bright and airy, with his fat oxen, and off he went. He didn't get home till next day, but not, as soon as we saw him coming up the hill, we all began to ask him questions about his trade; but Uncle Zeke didn't answer till he got ready; and when he got ready, says he—

"I sold um for sixty dollars," says he.

"Have you got the cash with you?" says Si.

"No Siyah," says Uncle Zeke, "I haven't."

"Who did you sell um to?" says Uncle Ethan.

"I don't know the man's name," says Uncle Zeke.

"Why can't you take out the note and read it?" says he.

"I haven't got no note," says Uncle Zeke.

"What security then have you got?" says Si, says he, and his eye began to look pretty big.

"The security I've got is good security enough for me," says Uncle Zeke, says he, "the man said he'd meet me a fortnight from to-day, at the Four Corners, and pay me sixty dollars in silver."

"Where does the man live?" says Uncle Ethan.

"I don't know," says Uncle Zeke.

We all began to laugh but Si, and he didn't laugh by any means as pleasant as new cider, at last, says he—

"Well, father," says he, not very slow, "this beats all you have ever done before," says he, "you've gin away your fat oxen to a man that you don't know, and you hain't got nothing to show for it."

"Wait till a fortnight from to-day," says Uncle Zeke, the man looked like an honest man, and I believe he is an honest man. He said he would meet me at the Four Corners and pay the money, and I believe he'll do it," says he.

Si didn't say another word, but he turned on his heels and went straight off to the barn, looking as though he didn't want to play.

Poor Uncle Zekiel was laughed at all over the hill for his trade, and every time one of the K's met him, they called out to him.

"Well, Uncle Zekiel, have you got your sixty dollars yet?"

"Just you wait," says Uncle Zeke, says he.

Well, when the time came round, Uncle Zeke went down to the Four Corners for his money. We kept a pretty sharp look out, and when he came back we went down the hill a little piece to meet him.

Si says to him with a scornful kind of laugh, says he—

"Well, father, your honest man met you at the Four Corners, and paid you the sixty dollars in silver, I suppose."

"Yes, he did, Siyah," says Uncle Zeke, and with that he pulls a bag of dollars out of one side of his saddlebags, and then pulls another bag of dollars out of the other side.

"Yes," he did, Siyah, says Uncle Zeke again—there's the money. He looked like an honest man, and he was an honest man; but I'd rather be cheated a little now and then, than to be always suspecting every fellow creature, as you are, Siyah.—*Yankee Blade.*

THE PROGRESS OF "KIRWAN."—It is truly gratifying to hear of the widening influence of the letters by "Kirwan" to Bishop Hughes. While the bishop is dragging his slow length along in a series of letters so dull that his own people will scarcely read them, and others cannot, the volumes by Kirwan are going as on the wings of the wind, and where the English tongue is read.

They are also in progress in the German, the French and the Spanish language, and from various quarters we hear of their decided usefulness and power.

A few days ago an order was received by the publishers for a thousand copies, from one place, for gratuitous distribution. The friends of religious liberty and truth could scarcely do a better work than to procure a quantity of these little books, and place them in the hands of every Roman Catholic family and laborer, male and female.

male, within their reach. They will read Kirwan. His vivacity, humor, and intimate knowledge of the ways of Romanism, please the Irish mind, and convince the reader that he knows what he is about.—Hence the wonderful eagerness with which these letters are perused by those who are not specially given to literary pursuits.

We doubt not that our friends in the country will make arrangements this spring to give these letters a great circulation in their several neighborhoods.—*N. Y. Observer.*

CRUCIFYING THE FLESH.—Kill your sins, or else they will be sure to kill your souls; apprehend, arrange, condemn them, fasten them to the tree of shame, and if they be not dead already, break their legs and arms, disable them to all offensive actions, as was done to the thieves in the gospel; so shall you say with our blessed apostle, I am crucified.—*Bishop Hall.*

One act can no more make a good heart unrighteous, than a trade of sin can stand with regeneration. Which of the saints have not once done that, wherefore they are now ashamed!

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

May not every dying Christian say with great propriety, Come and see what the rich grace of God in Jesus Christ has done for me?

Advertisements.

Physician and Surgeon.

J. C. JACKSON, M. D., late of Philadelphia, resident, offers his services to the citizens of Hartford and vicinity. Having enjoyed the advantages of the extensive practice of Pennsylvania Hospital, and the several Dispensaries in that city, he is competent to treat diseases in any of its forms. Office Union Hall Building, Main street, where he may be found during the night.
Sept. 17, 1847.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

CAPITAL \$200,000. Office No. 8 Exchange Building, North of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.
The following gentlemen compose the Board of Directors:

Daniel W. Clark,	John W. Ward,
Wm. W. Ellsworth,	John W. Ward,
Charles H. Northam,	Eliza Peck,
Wm. Kellogg,	Thomas Belknap,
Lemuel Humphrey,	A. G. Hazard,
Benjamin W. Greene,	E. G. Howe,
Willis Thurl,	Elery Ellis.

DANIEL W. CLARK, President.
WILLIAM CONNER, Secretary.
Hartford, Jan. 1847.

HARTFORD FIRE INSURANCE COMPANY.

Office North side State House Square, between U S Hotel and Eagle Tavern.

THIS Institution is the oldest of the kind in the State having been established more than 20 years. Its capital is \$100,000, which is invested in the most secure and profitable manner. It insures Public Buildings, Churches, Dwelling Houses, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	James Goodwin,
S. H. Huntington,	Charles Rowell,
H. Huntington,	Henry Kency,
Albert Day,	Wm. T. Lee.

ELIPHALET TERRY, President.
JAMES G. BOLLER, Secretary.
Hartford, Jan. 1847.

ETNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by Fire only; Capital \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that it is not exposed to great losses by sweeping fires. The Office of the Company is kept in their new Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are:

Thomas C. Bruce,	Robert Bell,
Samuel Tudor,	John L. Towle,
Joseph Pratt,	Ezra White, Jr.,
James Thomas,	John L. Towle,
Ward Woodbridge,	Cheney Flower,
Joseph Church,	E. A. Bulkeley,
Silas B. Hamilton,	Roland Nasher,
Fredrick Tyler,	Edwin G. Ripley.

THOMAS C. BRUCE, President.
S. L. Loomis, Secretary.

The Etna Company has Agents in most of the Towns in the State, with whom insurance can be effected.
Hartford, Jan. 1847.

B. A. FARNSTOCK'S VERMIFUGE.

THIS preparation has now been before the public nearly twenty years. Its great intrinsic merits have steadily advanced the sale and use of it and it now enjoys a prominent position in the public favor.

CERTIFICATE OF THE MAYOR OF THE CITY OF LANCASTER, PA.
Lancaster City, July 2d, 1846.

Messrs. B. A. FARNSTOCK & Co.,
Gentlemen.—Several of the younger branches of my family laboring under symptoms indicating worms, induced the application of various remedies, and I at last happy to say that your Vermifuge had the desired effect, in one instance, removing the almost incredible number of 113 of the large worms from one patient, which in addition to the other tested qualities in my family, establish the efficacy of your Vermifuge as a cure.

May, Lancaster City.